

14
The Nature and Duty of a Public Spirit.

A
S E R M O N

Preach'd at

St. JAMES'S WESTMINSTER,
On St. DAVID's Day March 1. 1716.

Before the Honourable the

S T E W A R D S

And Others of the Society of

ANTIEN BRITONS,

Establish'd in Honour of

Her Royal Highness's Birth-Day

AND THE

Principality of Wales.

By the Right Reverend Father in God BENJAMIN,
Headly Lord Bishop of BANGOR.

L O N D O N:

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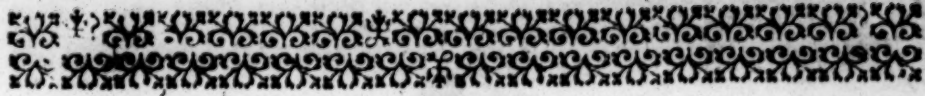
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Friday, March 1. 1716.

ORDERED, That the *Right Honourable* the Lord **LONGUEVILLE**, Our First Steward, do give the Thanks of this **SOCIETY** to the *Right Reverend* the *Bishop of Bangor*, for the most **Excellent** Sermon preach'd by His *Lordship* this Day, at *St. James's Church Westminster*, before this *Society*: And that His *Lordship* do make it the Request of this *Society*, that the same may be Printed.

THO. JONES,

Secretary and Treasurer.



TO
His ROYAL HIGHNESS
GEORGE, Prince of WALES,
PRESIDENT of the Honourable Society
of Antient BRITONS:

And to

<i>The Right Honourable TALBOT, Lord Viscount LONGUEVILLE.</i>	<i>The Right Honourable the Earl of LEICESTER.</i>
<i>Sir Robert Cotton, Baronet.</i>	<i>The Right Honourable the Lord CARTERET.</i>
<i>Sir John Austen, Baronet.</i>	<i>Sir Nicholas Carey, Baronet.</i>
<i>Sir Humphrey Howorth, Knight.</i>	<i>Sir Richard Steele, Knight.</i>
<i>The Hon. Sherington Davenport, Esq; Major General of His Majesty's Forces.</i>	<i>The Honourable Samuel Travers, Esq; Auditor General to His Royal Highness.</i>
<i>The Hon. Samuel Molyneux, Esq, Secretary to His Royal Highness.</i>	<i>The Honourable Colonel Phillips.</i>
<i>Thomas Wynne, Esq; Equerry to His Royal Highness.</i>	<i>The Honourable Col. Charles Cadogan.</i>
<i>John Roberts, Esq;</i>	<i>Samuel Edwin, Esq;</i>
<i>Charles Greenwood, Esq;</i>	<i>Thomas Gage, Esq;</i>
<i>Edward Hughes, Esq;</i>	<i>Gilbert Dowglafs, Esq;</i>
<i>STEWARDS of the said Society for the Year 1716.</i>	<i>STEWARDS for the Succeeding YEAR.</i>

And to Sir Thomas Jones, Knight, Treasurer and Secretary.

This SERMON is most Humbly Dedicated.

THE
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MUSEUM OF NATURAL HISTORY
NEW YORK

H. ROYAL HIGHNESS

OF THE ROYAL HOUSE OF NASSAU

THE PRINCE OF MONTEBELLUNA
OF THE HOUSE OF SAVOY

THE PRINCE OF MONTEBELLUNA
OF THE HOUSE OF SAVOY

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OF THE HOUSE OF SAVOY

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OF THE HOUSE OF SAVOY

THE PRINCE OF MONTEBELLUNA
OF THE HOUSE OF SAVOY



P H I L. II. 4.

*Look not every Man on his own
things : but every Man also on
the things of Others.*



HERE are hardly any
Words, more common in
the Mouths of Men, than
a *Public Spirit*; a *Regard*
to the *Public*; the *Good*
of the *Public*; the *Love* of our *Country*;
and many others of the like Sort;
Which are indeed, in their Original
Design, but different Expressions for
One

One and the Same Thing. The Great Point is, what these Words ought truly to signifie; what Temper and Disposition of Mind; what Practice and Conduct of Life, They ought to represent and design. And, as I think that the Great End of such *Societies* and *Assemblies*, as the present, is to cultivate that Good Spirit of Love and Humanity, which may diffuse it self thro' the whole Tenor of Men's Actions; I have upon this account thought it proper to chuse these Words of St Paul: in which He condemns that *Vicious Selfishness* which teacheth Us to confine our Views to *Our selves* alone, consider'd as separated from the Rest of the World; and at the same time directs Us to the contrary good Temper and Disposition of a Diffusive Regard to All mankind around Us. And I chuse Them, as They will give Us Occasion, to consider, in a more general Way than perhaps He at that time directly intended, and with a particular View to *Humane Society*, The true *Foundati-*
on,

on, Nature, and Extent of a *Public Spirit* the *Bad Disposition*, and *Vice*, opposite to it; the *Effects* in which It will shew it self; and the *Motives* there are to the cherishing and improving it in Our selves.

1. The *Foundation* of it is laid in that *Virtuous Love* of *Our selves*, which is joined with the *Love* of *Others*, united with Us in *Humane Society*: And it must be supported by that great and god-like *Disposition* of mind, which desires and labours to plant happiness where it is not, and to continue it where it is; which is the same Thing with that *Comprehensive Love* and *Charity* towards *Others*, which the *Gospel* came to restore, and to inflame. But this, I say, not so, as to exclude that *Reasonable Regard* to our selves and our own *Concerns*, which never is, nor can be, a *Vice*. So far from it, that, as long as We are Members of *Humane Society*, nothing can more secure and improve our own happiness, than this *Regard* to the happiness of that
Humane

Humane Society, of which we are Members. We can do nothing for that good End, but what will reflect back its happy Influences upon our selves, in some Degree or other : as Every *Law* for the Preservation, and Glory, and Happiness, of the *Public*, is a *Law*, in which All the Members of the *Public* must find their own Account, and their own Security. So that a *Public Spirit* is not founded upon a *Regard to Others*, inconsistent with a *Regard to Our selves*, in a good Sense ; but really takes in that virtuous and praise-worthy *Self-love* ; which considers our own True Lasting Interest, (as well as the Peace and Applauses of our Mind within,) closely united with the Happiness and Interest of All around Us.

This may appear with more light, if you consider the very Method, and End, of Mankind's *Engagements* with one another, in their entring into the *Terms of Humane Society*. Before you suppose this *Engagement*, or Compact, or whatever you will call it, Every
Man

Man was, properly speaking, *One* by *Himself*; guarding *Himself* alone, against *Others*; taking every thing for his support, which could come within his Reach; and having *Himself* alone, under his own Care and Protection. The first step towards *Humane Society* must arise, in the nature of the thing, from a Desire of a more settled Security, than Every Man, by *Himself*, could find in his own Defense and Protection; join'd with a Benevolent Desire of the same Good to *Others*, which Every One found the want of, in *Himself*. And the nature of the *Stipulation* or *Agreement*, must have been this; not, to profess or pretend to throw off All Concern for *Themselves*; or to regard the happiness of *Others*, in a way inconsistent with their own: but to engage for that Mutual Strength and Support, which should be the happiness of All the Members of Society; that is, of *Themselves*, as well as of *Others*.

The *Public Spirit* therefore, We are now speaking of, as it respects *Humane*

Society, must be founded upon the Original Design and End of *Humane Society*; which was, in the Intent of every Man, the Good and Happiness of *Himself*, consider'd in conjunction with the Good and Happiness of *Others*.

2. This will lead Us to the True Account of the opposite *Vice*. For it is plain from what hath been said, that this doth not consist in regarding *Our selves*, provided we regard *Our selves* as Members of *Society*, united in the Bonds of Friendship and Union with many *Others*, for the same End of Mutual Preservation and Happiness: But that the *Crime* consists in regarding *Our selves* in such a manner, as doth in effect take Us again out of that *Society*, into which We were enter'd; and shews that we consider *Our selves*, as retir'd back again into that *State*, in which We were originally Our own Supports, and Our own Defenders, without regard to Any but Our selves. This, Every one sees plainly, in the Case of Notorious Offenders,

fenders, in Instances which public Infamy and constant Punishment have mark'd with Disgrace; such as Open Robbery, and Violence, and Rapine. But it is as true, and as certain, in all other, less observ'd and less notorious Instances. For, as Men professing those Vices, have, for their own present Humour, or Passion, voluntarily removed Themselves out of that *Society*, in which They were once engag'd: so, Whoever, out of a false regard to Themselves; either for a present Gratification of Covetousness, Pride, Ambition, Revenge, or the like, hinder the least good, or procure the least Evil, to the *Public*; *These Men* are, in that Instance, and in that Degree, upon the same foot with the *Others*. They are so far, got loose from the bonds of Humane Society. They so far regard *Themselves* as Particulars, standing by *Themselves*. They have so far torn themselves from the Ties and Concerns of Social Engagements. And, tho' They may avoid the Infamy of

Common Discourse, which generally follows nothing but *Public* and *Shameful Punishment* ; yet, in reality They are but just where the *Others* are ; that is, They are again got back into a *State* directly opposite to that of *Humane Society* ; and are devested of All Real Title to the *Advantages* of a Condition, from which They have voluntarily separated Themselves.

The *Question* therefore, to any Man upon this Subject, is only this, Whether, upon any occasion, He will regard *Himself*, and his own immediate Passions and Views, (which He supposeth His present Good,) in distinction and opposition to the Good of *Society* ; or, Whether He will be content to regard *Himself*, as a Member of *Society* ; and his own particular Good and Happiness, as united and consistent with the *Good* and *Happiness* of Others. In the former Case, His Choice immediately dissolves the Relation between *Him* and *Others*, and gives Them a Right to look upon, and treat Him, as a
Public

Public Enemy. In the latter Case, His Choice is directed by a Benevolent Temper to *Himself*, as well as to *Others*; and by a desire of the happiness of *Others*, as united with his own, in the same Great Concerns.

3. It follows naturally upon what hath been said, to observe that it is this Desire of the happiness of *Others*, this Generous and Diffusive Love of Mankind, which, in all Seasons, and upon all Occasions, will be our chief Defense against falling into the *Vice*, I have been now speaking of. For tho', at the beginning, the first Thought of entering into the *Terms* of *Society*, was owing to the Wants, and Defects, which Every particular Man found in *Himself*, for his own particular Support and Preservation; yet the *End* of that *Society* must be answered, and maintain'd, by that Equitable Rule, of not expecting from *Others*, what We our selves are not ready, to afford Them, in all like Circumstances And, in order to afford Them, what We think

think reasonable to expect from Them, We must feel, and improve, in our selves, the Love and Desire of the happiness of the World about Us; and fix it as a steady Principle of our own Conduct, that it is not only strictly agreeable to the very *Engagements* of *Humane Society*, in which We are enter'd; but that it is highly glorious, and honourable, to add to the Happiness, and to diminish the Miseries, of Others, as far as our Power and Influence can extend Themselves.

The Great Necessity and Usefulness of having such a Support, laid deep in a Well-disposed Mind, will appear to Any, who will give Themselves the trouble of remarking the many Powerful, and too often Successful, Enemies there are, to this Good and Benevolent Spirit. Sometimes Covetousness, and sometimes Pride; sometimes the Ambition and Thirst of Power, and sometimes the Revenge and Rage of Disappointment, will overturn the Minds of Men, on a sudden; and make
them

them forget that They are enter'd into
 Society with their Neighbours : unless
 They have firmly fix'd it in their own
 Judgments, that it can never be *dis-
 honourable* for them to promote the
Happiness of Others ; nor ever be
honourable for Them, in any degree,
 to take *Themselves* back again to
Themselves, after They have once
 enter'd into All the *Engagements* of
Humane Society. And this can never
 be firmly fix'd in any Mind, in which
 that *Vicious Selfishness* reigns, which
 banishes All disposition towards mak-
 ing others happy ; and plants in its room
 a Cold Neglect of All the Rest of Man-
 kind. Many a One who would start
 at the Thought of being an open
Robber, or *Cut-throat*, yet is sometimes
 found to indulge Himself, out of
 some poor private View, or Resent-
 ment, in acting a part, which puts
 Him as much out of *Society* ; and is
 in it's effects perhaps of more fatal
 Consequence to the Happiness of Man-
 kind, than thousands of Robberies,
 and

and Private Violences. The same *Law* of *Equity* Condemns the *One*, which Condemns the *Other*. The same Reasons engage Us against the *One*, which engage Us against the *other*. The same End of *Society*, and the same Desire of the *Happiness* of *Others*, rightly consider'd, and thoroughly imbibed, would effectually prevent or cure them both. And in Cases, where no public Temporal Punishment follows, nothing but a *Good Principle* within, can be of any lasting good Consequence.

4. As for the *Effects*, that will be seen to flow from hence; A *Public Spirit*, or the *Love* of *Our Country*, or whatever it may be call'd, will not shew it self, as if it were the Love of a particular *Climate*, or *Soil*; or of a particular *Constitution* of *Government*, whatever it be, merely because we happen to be born under it: but it will appear in All the Genuine Effects of a sincere Desire of the happiness of *Society*, and of *Our selves*, consider'd

as Members of *Society*. It will answer those *Ends* and *Engagements* of *Humane Society*, upon which it is built; and produce All the *Fruits* of that Love of Mankind, which We can never forbear to extol and applaud wherever We meet with it. It will Act with a View to Our own Happiness, consider'd as temper'd in such a manner with that of Others, as that We can never destroy our own Lasting Interest, whilst We promote the Common Interest, in which Our own lives and breaths. It is Something as far removed from Noise and Passion in *Words*; as it is from Pride, Ambition, Covetousness, or Revenge, in *Actions*. It doth not always indeed soothe and flatter our present Passion, or Every Immediate View of Personal Profit, or Power; but it always tends to secure, even our Private Good, which We have, by entring into Society, mix'd with the Good of Others. In a word, It is seen in a Constant Regard to the Interest of that *Society*,

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from

from which *Our own* cannot be separated : And consists, not in a Neglect of *Our selves* ; but in a Regard to *Others*, closely united in the same Common Happiness, or Common Misery, with *Our selves*.

5. I come now to the *Motives* and *Inducements* to this Disposition, and Practice. And, as I have hitherto consider'd a *Public Spirit*, with regard to *Humane Society* ; so, the *first* Motive naturally ariseth from hence, that the *Ends* and *Engagements* of *Humane Society* make *This* the Duty of every Man, who is not willing to appear false to his *Honour*, and to his *Assurances*. There is no need of any Explicit Formal *Contract* in this Case. For, whoever thinks, He hath reason to expect the *Privileges*, the *Protection*, the *Support*, arising from *Society*, (which I believe, few will think they have forfeited,) doth, by that very Thought effectually give, or renew, the *necessary Assurances*, on his own Part ; He acknowledges Himself bound by
all

all the Ties of that *Society*; and consequently obliged, in Honour and Conscience, to regard *Himself*, not as a Person by *Himself*, with his own private Passions and Humours only to gratify, but as *One* of a Number of Men, whose Happiness and Interest is one and the same. Whenever therefore, He separates his own Good, from that of the *Whole*, into which he professeth voluntarily to throw it, every Hour that He lives under the Benefit and Protection of *Social Laws*; He Sins dishonourably against Those *Obligations*: with much more dishonour, and many more fatal Consequences, than a Man who breaks his private *Agreement*, or revokes his *Verbal Promise*, or his *written Bond*. It is in vain indeed, that Men are enter'd into the *Ties* of *Society*, unless They look upon that very Entrance into them, as a strict Obligation upon them, to Act agreeably to those *Ties*.

So that if You only consider your selves as *Members* of *Humane Society*, You have the strongest Motive, which Honour, and Reason, and Equity, can suggest ; that is, the *Motive* taken from the Bonds, and Engagements You have brought your selves under ; to perform, on your Part, what in Reason you may expect from *Others* in the same Circumstances ; and what is agreeable and answerable to the Privileges and Protection You think your selves entitled to, from the *Body Politic*. To claim the Benefits of *Laws*, and the Supports arising from *Humane Society*, is absolutely unreasonable and absurd, for any One to presume to do, who hath any Sense of Virtue and Honour left ; unless He be ready, on his own Part, to pay back again all the Reciprocal Duties respecting the Good of the Whole : which He doth, in Effect, Promise and Vow to do, whenever He expects those Benefits. The first Motive therefore is this. You are enter'd in-
to

to the Engagements of *Humane Society*. You are obliged in Conscience and Honour to answer those Engagements. And consequently, are obliged to regard the Happiness of that *Society*, in which your own is concern'd ; and your own private Inclinations, or Passions, no farther than as they are consistent, not only with the Security, but with the Happiness of the *Public*.

If from hence we proceed to consider Our selves as *Reasonable Creatures*, brought into Being by the great Father of all Things ; and capable of finding out his Existence, Nature, and Perfections ; We shall be persuaded, that We can never be so Great in our selves, as when We conform our selves to his Will, or imitate his Perfections. And, when we know that He loves to communicate Happiness ; and that His great Glory is, Mercy, and Goodness, diffused to all Beings who do not make Themselves incapable of them: This
will

will be a powerful *Motive* to all *who know his Name*, to esteem it as their own great Glory and Honour, to resemble Him, in that Good and Benevolent Disposition, to which They themselves owe All that they enjoy, and all that They can hope for.

If we now consider our selves as *Christians*, We shall find that the *Best Religion* is founded in *Love*; and that this *Love* is not a *Passion*, or a *Fancy*, or an *Enthusiasm* of the Mind, but the *Beneficence* of Practice; that it consists, not in *Profession*, and *Words*, but in *Deed*, and *Action*; that it hath no other Signification, in the Law of Christians, but *doing Good*, that is, adding to the Happiness, or diminishing the Miseries, of *Others*. This is that *true Friendship*, with regard to particular Persons, which alone deserves that Name; and this is that *true Public Spirit*, with regard to the *whole Society* to which We belong, which comprehends and enlivens every Duty we owe to it. If we have
Christian

Christian Charity, We have that *Benevolent Temper* which promotes the *Good of Others* ; and the more Diffusive and Extensive this is, the more *Christian* it is : And if We feel nothing of the desire of the Happiness of Others in Us, We are certainly void of All that *Love*, which is the Foundation, and Essence, of the Gospel.

The *last* thing I shall mention is, *Self-Love*, and *Self-Interest*, rightly understood. For I am persuaded that, if *this* be wholly left out of the *Question* ; and All regard to *Themselves* be excluded, so that Men shall find that they are neither to reap *Profit*, nor *Pleasure*, nor *Honour*, nor any *Advantage*, from the Part they are to act, it is in vain to enter into Argument with Them. Their Practice must be determin'd another way ; and the *Passions* of their Hearts will easily hurry Them, whithersoever They please. And here, if Men have any native Goodness and Probi-
ty

ty of Mind, They will feel within Themselves the *Pleasure* and *Honour* of keeping strictly to those *Engagements*, which the Nature of *Humane Society* layeth upon them ; and for which alone They receive the Supports and Protection of it. They will have the Reward within, of a peaceful Breast, undisturbed with the Tumults of Passion, Pride, Covetousness, or Revenge. They will feel that it is, truly speaking, much more happy to *Themselves*, to give Bounds to their own Desires and Views, in Conjunction with the *Ends* of *Society* ; than to break thro' their own Obligations, to ruffle and discompose their own Breasts, merely for the sake of laying hold on every Opportunity of adding, for the present Moment, either to their *Riches*, or their *Power*.

The Difference is this, that They will not indeed have the Satisfaction of gratifying every present *Humour*, or *Inclination*, or *Rage* ; (if *that* can be called a *Satisfaction*, which often
brings

brings so much Private, as well as Public, Evil along with it:) but They will have the Satisfaction, even as to *Themselves*, of pursuing their present Interest in a more steady and secure, as well as a more honourable, way ; and at the same time of continuing down those Goods to their own *Posterity*, which They enjoy themselves. Whereas every Breach, or Violence, made upon the *Scheme* of *Public Good*, hath appear'd, in Multitudes of Instances, to have ended even in the Temporal disadvantage, or Ruine, of the Persons *Themselves*, who have been tempted to join in it. So it may *probably* be always, because in its Nature it tends to it: but it will *certainly* affect many hereafter, in whom They ought to think *Themselves* nearly and deeply concern'd.

If therefore, Men have any regard to inward Peace and Tranquillity ; if They have any Sense of Contentment within, or Security without ;
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if They will consult their Understanding, and not their *Passion*, about their *Interest*; if they are not lost to all Sense of the Good of their own *Posterity*; if They have not thrown off all regard to their *Reason*, as well as all *Belief* in *God*; They will think even their present Interest, (as well as their Future Reward,) sufficiently consulted and secured, by such a Temper of Mind, as will teach Them to disdain to accept of the *Benefits* of *Society*, without adding to the Happiness of it; and to pursue their own present Good, always in Conjunction with *that* of the *Public*, to which They belong.

I must not make an End, without saying something upon the present Occasion of our meeting together. This *Society* hath many *Circumstances* of Advantage above Others of the like Nature, not only as it comprehends, in its Intent, a very great Number of the most Antient and Noble *Families* of this *Island*; but as
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it flourishes under a most *Illustrious* and *Royal President* ; as it was first instituted to the Honour of a *Princess*, whose Name carries every happy Influence along with it ; as it is expressly founded upon a Principle of Affection, as well as Duty, to that *Royal Family*, in which We are now so happy above all the Nations around us ; and as it is peculiarly design'd to diffuse and propagate that *Public Spirit*, or *Love* to our *Country*, which is inseparably the same with *Their* Interest. If You consider your selves in this View, You will from hence receive new Supplies of *Zeal*, and fresh *Motives* to every Thing, You owe to *Your selves*, *Your Fellow-Subjects*, and *Your Posterity*.

When *this Day* leads your Thoughts from a *Dead Saint*, whose Virtues You ought to celebrate, as far as the *History* of so remote and dark an *Age* will permit, to that *Living Example* of Virtue, whose Birth gives it its present Lustre and Brightness ; to a *Saint*,

not dress'd up in the Pageantry of a blind Superstition; but adorn'd with those real and substantial Graces, the Practice of which You can see with Admiration, and the Effect of which the World feels with Happiness: When *this Day* directs your Thoughts in this manner, the Honour You pay to *H E R* is paid to *Virtue*: And the Pleasure you perceive, in paying it, ariseth from a regard to the *Public*, when You are carried by the same Thought to view *Posterity* made happy, perhaps in many Countries, by *Those*, whose Minds and Manners She is now forming to every Thing Great, and Beneficent; as well as to remark the Influences of Wisdom and Goodness upon the present Generation.

When You consider *Your selves*, as under the *Presidency* of His *ROYAL HIGHNESS*, *His* Zeal for the Good of *Great Britain*, will animate and inflame your own. In the Calm of Prosperity, He will always praise
and

and extol your Love of Your Laws and of your Country. In the times of Hazard and Distress, if any such should come, *He* will lead You on to Glory by his Example. And if You follow Him thro' the Paths of Honour and Courage, You will make your *selves*, and your *Posterity*, as happy, as He wishes You to be ; and that is, as happy as You can wish your selves to be.

Your Thoughts will now naturally lead you to that truly Great and Good KING, whom the particular Providence of *God* hath placed, and preserv'd, upon the Throne of these *Kingdoms*. If You consider *HIM* in his Disposition, His Temper, His Resolutions ; how much Encouragement will You find in all these, to your improving and inflaming a true *Public Spiritedness* in your selves ? And how much need of it will you discover, if you reflect upon that *Scene* of Behaviour towards Him, to which our own Eyes have been, and are, Witnesses ?

HE

HE came to Us, cloth'd with all the
 Circumstances that could recommend
 Him even to our *Passionate Love*,
Power and *Authority* He had enjoy'd,
 in its Supreme Heighth, long before,
 in his own Country. But He al-
 ways chose to Reign, not by His *Power*,
 but by His *Goodness*: And They
 who lived under his Influences, *loved*
 Him too well, to be sensible They
obey'd Him. His *Beneficence* made
 every Part of their Behaviour, result
 from *Affection*, rather than *Duty*. And
 yet, tho' this was His known and
 experienced Conduct; and tho' He
 came hither disposed to cherish *Our*
Happiness, as *His own*; and to establish
 this Nation, by Justice, and Temper,
 and Wisdom: We have seen Those
 amongst our selves, who have been
 ready to prefer the *Certain Enemies* of
 their *Religion* and *Liberties*, before the
Greatest Friend, Those invaluable
 Goods ever yet could boast of. They
 have been willing to call in the Bi-
 gottry and Revenge of *Popery*: and
 when

when that alone hath fail'd, even to invite in a Deluge of relentless Destruction, and Desolation, in order to get rid of a State of Happiness, which They are conscious They do not deserve, and have shewn themselves not able to bear.

But let not the *Zeal* of some, to tear in Pieces that *Scheme* of *Blessings* which Heaven hath put into our Hands, exceed our *Zeal* to stop its Passage from Us, and to secure it to our selves and all Posterity. As We have a *Prince* upon the *Throne*, who, unlike most of the *Princes* of this *World*, desires nothing of Us, but to make our selves happy ; as We have all the Inducements that *Men*, and *Christians*, and *Protestants*, can have ; as We have all the Terrors and Evils, that the strongest Imagination can invent, to fear for our Country, if the Cause of Religion and Liberty should be overturn'd and oppress'd ; as We are our selves, in our own Persons, deeply concern'd in all the miserable

miserable Consequences of such an Event; and are under all the Obligations of Honour and Conscience, to promote the Happiness of the *Public*, of which We are Members; and as We must expect to answer to God, as well as to our own Consciences, for our Stupidity and Madnes, in neglecting so great and invaluable Good Things: let Us not permit the Zeal of a true *Public Spirit* to cool in our Breasts; let Us not only improve it in our selves, but let us kindle and increase it in *Others*; till it may come to be too powerful for that *Narrow, Vicious, Selfishness*, which is the Root of all *Public Evil*; and settle Us at last upon the unmoveable Foundation of *Peace and Happiness*.

Lately Publish'd

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